hand thumb loop from proximal side, release right hand thumb, and extend. This shows the right hand boy near the left hand, but he cannot see the left hand boy who is concealed.

The right hand boy returns to his station----------

Insert right hand thumb into left hand distal thumb loop from proximal side and lift off this loop.

Extend.

The left hand boy emerges from his hiding place----------

Release left hand index finger.

The process of hiding and running to find can be repeated indefinitely, and with either boy.

750 Maxo tal ka, The Water Cuzel, Cinclus Mexicanus Unicolor.

F Opening A * with middle fingers.

Bring middle fingers together tip to tip, transfer right hand middle finger loop to left hand middle finger, and left hand middle finger loop to right hand middle finger, passing it over the loop just transferred.

Extend.

Insert left hand thumb into left hand middle finger loop from proximal side and transfer this loop to the thumb, keeping it distal to the loop already held.

Insert left hand thumb into left hand little finger loop from proximal side and transfer this loop to the thumb, keeping it distal to the two loops already held.

Insert left hand little finger into left hand thumb loops from proximal side, passing to radial side of the two proximal ulnar thumb strings, and to ulnar side of

* See, W.H.R.Rivers and A.C.Haddon, "A Method of Recording String Figures", "Man",

of the distal ulnar thumb string; hook this string down with little finger through thumb loops.

Insert left hand index finger into left hand thumb loops from distal side, passing to ulnar side of the two distal radial thumb strings and to radial side of the proximal radial thumb string; turn index finger up away from manipulator, taking up this string on the dorsal aspect of the tip of the index finger.

Release left hand thumb.

Release right hand thumb and little finger.

Extend.

This completed figure shows the bird ready to dive in search of the small fish or salmon roe on which it feeds. Release left hand little finger and the bird has dived, the remaining knot representing the radiating ripple which marks the place where the bird vanished from sight.

732 A atkwo la, a woman's name.

Place string over left hand thumb and index finger, and right hand thumb.

With right hand index finger take up string running dorsally from left hand thumb to left hand index finger from proximal side.

Extend.

Pass the middle, ring, and little fingers of each hand into the index finger loops from the proximal side and hook down the radial index finger strings.

Pass each middle finger to the distal side of its respective ulnar thumb string, and to the proximal side of the radial thumb string.

Pass index fingers to the distal side of the radial thumb strings, and hold this string between the tips of the middle and index fingers of each hand.

Bend index and middle fingers up away from manipulator, taking up the radial thumb string on the dorsal aspect of the tip of the index fingers and allowing the

original loop to slip offx index fingers.

Release thumbs. ***

Take up with teeth the straight radial index finger string in the centre of the figure.

Release ring and little fingers of both hands.

Draw apart the hands causing the network of strings in the centre of the figure to work up to the mouth.

Grip this series of inter-twined strings with the lips.

Bring the ~~xmdx~~ right hand index finger tip to tip with the left hand little finger, and transfer the index finger loop to the little finger.

Pass the right hand middle finger close to the mouth between the left hand index finger loop and the left hand little finger loop.

Release lips, the right hand middle finger preventing the series of strings just released from running towards the left hand.

Grip teeth string with tips of right hand thum and index finger and release teeth.

Returnx to normal position.

Gently release right hand middle finger, at the same time extending the loop held between the tips of the right hand thumb and index by inserting in this loop all the right hand fingers. By gently parting the hands the figure in the middle, which represents A atkwo la, canx be made to travel towards the left hand. The movement is sometimes improved by extending the left hand index finger loop by inserting in it the left hand thumb, and separating these two digits. As the figure is moving sing-----

"O stamnuks A atkwo la?" "Il axhaits o lu wanuq ta. Il axhaits o lu wanuq ta."

Someone asks, "Where are you going, A atkwo la?" She replies, "I am hurrying to a feast at Wanuq (Rivers Inlet)". This is said twice.

"Aq q zu t kanu tzalhennox alta wanuq ta". The questioner continues, "Take care that you do not fall on your journey to Rivers Inlet".

Release left hand little figure and A atkwo la falls.

733 (1) Qax, The Rabbit.

A atkwo is to ***

There is now a St. Andrew's Cross in the centre of the figure. With each thumb take upp the upper arm of the cross nearest to it from the proximal side.

Release index fingers.

Transfer loop hooked down by ring and little fingers of each hand to little fingers of each hand without altering direction of loop.

Insert both index fingers into little finger loops from distal side, hm bend them towards the manipulator to the proximal side of the radial little finger strings, the ulnar thumb strings,and the radial thumb strings, then bend them up and away from the manipulator to the distal side of the radial thumb string, and to the proximal side of the straight string which crosses the figure forming a loop between the ulnar thumb string and radial little finger string of each hand. Hook this string on the hook of the index fingers and return, taking it up on the dorsal aspect of the index fingers.

Release thumbs.

The loops just released represent the ears of the rabbit. With the thumbs press the ears through the little finger loops and elevate with the middle fingers, thereby making the figure appear more lifelike.

734 St to h a, A person with a short leg trying to cross a river on stones.

Place ~~thum~~ string over thumb and index finger of each hand.

With middle ring and little fingers of each hand hook down the radial thumb string and ulnar index finger string.

Take up string passing dorsally across left hand thumb and index finger with right hand index finger from proximal side.

Take up string passing dorsally across right hand thumb and index finger with left hand index finger from distal side.

Extend, at the same time releasing middle, ring, and little fingers of each hand.

Pass left hand middle, ring, and little fingers proximal to left hand proximal index finger loop and hook down left hand distal radial index finger string.

Pass right hand middle, ring, and little fingers proximal to both right hand index finger loops and hook down the right hand ulnar thumb string--------which is the same string as just hooked down by the left hand middle, ring, and little fingers.

Pass left hand middle finger into left hand index finger loop from proximal side and hook down the radial index finger string.

Pass right hand middle finger into right hand index finger loops from proximal side and hook down both radial index finger strings.

Bend towards manipulator the middle and index fingers of each hand, passing the middle fingers to the proximal side of the radial thumb string and the index fingers to the distal side of the same string. Grip this straight string between the tips of middle and index fingers of each hand.

Turn middle and index fingers down and up away from manipulator, taking the radial thumb string up on the dorsal aspect of each index finger and allowing the original strings to slip off.

Release thumbs.

Extend gently.

**** A loop now crosses the centre of the figure from the angle formed by the

junction of the left hand ulnar index finger string with the left hand radial little finger string to the right hand palmar string. With the right hand thumb take up the radial string of this loop from the distal side.

Insert left hand thumb into the right hand thumb loop from the proximal side and extend this loop on both thumbs.

With each thumb take up the radial index finger string of the same hand from the proximal side.

Navaho * thumbs.

Release index fingers.****

Insert index fingers into thumb loops from proximal side and transfer thexm loop from each to the index finger.

Repeat from **** to **** with the double loop which now crosses the figure in the same position as the single loop previously described.

This completed figure shows a man, the closely pressed strings running horizontally in the centre of the figure, who wishes to cross a river on some stones, but is hampered by having only one short leg, the triangular string running down and forming a loop around the straight ulnar ~~index~~ little finger string. A song, which I was unable to collect, is sung accompanying the figure and records how the on-lookers mock the man for attempting the feat when handicapped, and how he turns the tables on them by making his one leg grow so long that he is able to cross without difficulty.

Release the right hand thumb and his leg grows long: by ~~extending~~ separating the hands the man can be made to run to the left across the river.

* See, K. Haddon, "Cat's Cradles from Many Lands", Heffer & Co, Cambridge, England, 1911, p.

736 Stidgic, A Salmon Trap.

Place string over the thumb and index fingers of both hands.

Hook down the radial thumb string and ulnar index finger string of each hand with the hooks of the middle, ring, and little fingers.

With the tips of the right hand thumb and index finger take up the string passing dorsally across left hand thumb and index finger.

Return, allowing the original right hand string to slip over that which has just been taken up, and at the same time releasing the middle, ring, and little fingers of each hand.

Transfer loop held between tips of right hand thumb and index finger to right hand thumb and index finger, so that a straight string runs from the ulnar side of the left hand thumb to the radial side of the right hand thumb, and a straight string runs from radial side of the left hand index fingerxto the ulnar side of the right hand index finger.

Bring right hand towards the left hand and with tips of right hand thumb and index finger grasp the left hand ulnar thumb string and the left hand radial index finger string, passing the right hand thumb and index finger to the distal side of the string crossing the palmar aspect of the left hand thumb and index finger.

Draw out to right allowing the original loop on the right hand thumb and index finger to slip over the string which has just been taken up.

Extend gently.

The hollow figure near the left hand represents the trap ready for the salmon.

13. Kwoi yaix, meaning unknown. Myinformant stated that this was archaic Bella Coola the meaning of which was forgotten.

Place string over right hand thumb and left hand thumb and index finger.

With right hand index finger take up string passing dorsally across left hand thumb and index finger from proximal side.

Extend.

Pass thumbs to the proximal side of the radial index finger strings and take up the ulnar index finger string from the proximal side.

Release index fingers.

Hook down distal ulnar thumb string of each hand with the hooks of the middle, ring, and little fingers.

Pass index fingers to the proximal side of the ulnar thumb string, and to the distal side of the proximal radial thumb string; bend index fingers up away from manipulator, taking up this string on their dorsal aspects.

Release thumbs.

Pass thumbs into the loop hooked down by middle, ring, and little fingers of each hand from the distal side, and transfer this loop to the thumbs.

Extend with backs of hands towards manipulator.

This shows one stage of Kwoi yaix.

**** Pass thumbs to the proximal side of the radial index finger strings and take up the ulnar index finger strings from the proximal side.

Release index fingers.

Hook down the distal ulnar thumb string of each hand with with middle, ring, and little fingers.

With index fingers take up ulnar thumb string from distal side.

Release thumbs.

Pass thumbs into the loops hooked down by the middle, ring, and little fingers of each hand from the distal side and transfer this loop to the thumbs. ****

This shows the figure in the same form as previously obtained. The movements from **** to **** can be repeated indefinitely, and should be done a number of times while the manipulator says, "Kwoi yaix, Kwoi yaix". With a little practice the movements from **** to **** can be made almost as fast as the word can be said.

Another form of Kwoi yaix is usually made from this point.

Pass thumbs to the proximal side of the radial index finger strings and take up the ulnar index finger strings from the proximal side.

Release index fingers.

Hook down the distal ulnar thumb string of each hand with the hooks of the middle, ring, and little fingers.

Pass index fingers to the proximal side of the ulnar thumb string, and to the distal side of the proximal radial thumb string; bending index fingers up away from manipulator, take up this string on their dorsal aspects.

Release thumbs.

Pass thumbs into the loops hooked down by the middle, ring, and little fingers of each hand from the distal side and transfer this loop to the thumbs.

The figure as now constituted shows the other form of Kwoi yaix, but it cannot be repeated as could the first form.

shells
covered with abalone

?10 In the beginning of the world Qasi [illegible] built a pole, [illegible], which reached from Kumaia to Chaqwit. Over this pole scurried the crabberr, Chaco n, who came as an eagle, and Co ngmi l'n, as a raven. Qasi la[illegible] had given to the latter a
with instructions
[illegible] covering mockeye salmon, enjoining [illegible] to release them in the ocean where they would increase rapidly to further interested [illegible] to build a salmon dam to catch the salmon which were to be the chief means of subsistence. In [illegible] changed himself to a man and started [illegible] interference, setting [illegible] the construction of his salmon weir. One day he saw the brother Chaco n, still as an eagle, sitting on a tree near the weir, and he said to him why he did not change into a man and help in the work. Chaco n replied, "I am here for the same reason I obtained an enormous supply, besides I am going to help change my eagle shape until there is sufficient food for us." Then the pole and flatboat and the brother began to take mockeye in quantities that changed [illegible] a day and night indefatigably and successfully. After a time Qasi n desired to marry a human, the daughter of a chief. She had come from [illegible] at a point ten miles up the Klamquit River, and she had brought with [illegible] the salmon from [illegible] as a gift [illegible] for mankind. The women and her parents agreed to the marriage [illegible] plans.

After a time they had a son, whose name was Chaq numia, and Qasi was very ugly and who made [illegible] slaughterers. When Chaq numia was about twenty years old his father [illegible] attempts to arrange a marriage for him, but no woman would stay with him because of his ugly countenance. His only friend was a younger brother, [illegible] Kuna, a lad of about twelve, who was passionately fond of his older brother with whom he always slept. One day Chaq numia suggested to his brother that they go up the valley, so they set out and camped that night at Kaxaka on Lax, about ten miles above their home. This friend readily responded to his brother's wish the latter return, but [illegible] Kuna was unwilling, and it [illegible] the elder said, "I am going off to die, it does not matter where or how, I am so ugly that life is not worth living." [illegible]

tried to dissuade his brother, but failed to do so, nor could Aluq manaix persuade the younger to return home, even though he gave him some merganesers which he had shot and asked the lad to take them home as a present to his parents.

Next morning the two set out on their way following the valley of the Kinaquit River to the north, and finally camping on the crest of a mountain which rose beyond. Here they met a wolf which said nothing but motioned with its head as if beckoning them to follow. Aluaq manaix decided to do so and all the next day they travvelled with their strange guide, camping at night on another crest where they saw a gull from which they deduced that a river was in ~~xxx~~ not far away. They descended and presently reached the upper waters of the Kitlobe, the first time that anyone had penetrated into that unknown northern country. That night as they slept in a cave a siut, Sa tma, visited Aluaq manaix saying, "I know why you have left home, I shall help you and make you beautiful." So Sa tma massaged his face and made it very handsome and repeated the rubbing for his whole body until Aluaq manaix was a model of beauty, then he continued, " I know that your father arranged marriages with four wives for you, of the wives three were beautiful but not one of these was faithful to you, on the other hand your second wife, who was ugly, alone has kept faith. When you return the three wives will all desire you, but have nothing to do with them, on the other hand return to your faithful wife and I shall give to you the power to make her beautiful." When Sa tma had said this he disappeared. The road beyond the cave was ~~very~~ too rough for alo h mana, who accordingly remained in the cave which he decorated with wonder ful paintings while his brother continued his journey. The paintings made by alo h mana remain to the present day.

Aluaq manaix continued his journey and eventually reached Kitlobe where he found a large number of people, but neither could understand the other's language. However he settled there and presently married Wic wqilaq , the daughter of the Kitlobe stalt m T skwiak s. In course of time his wife brought him a beautiful baby boy.

742

After about a year Alusq manaix remembered his brother alo h mana whom he had left in the cave and set out to find him, accompanied by a large party of his Kitlobe friends. They reached the cave, but alo h mana had been dead for a long time. Sa tma had given Alusq manaix the power of restoring the dead, so he revivified his brother and told him all that had happened in the last year. Alusq manaix made a slight mistake in retoring his brother to life, failing to deal with a small bone in the hip, so that ever afterwards his brother walked with a limp; that is why to the present day many Kitlobes limp. The two brothers and their friends went back to Kitlobe. Here they stayed for a number of years, during which time Wic mqilaq bore her husband a beautiful daughter. When the two children were able to walk easily Alusq manaix decided to return to Kimsquit, taking with him a party of his Kitlobe friends. They found the road easy, it was as if a trail had been made for them, and since that time the trail between the two places had remained good. On reaching Kimsquit Smoo n received his sons, concerning whose fate he knew nothing, with great rejoicing, especially was he delighted at the beauty of Alusq manaix and his two children. As Sa tma had said, Alusq manaix's three beautiful wives had gone to new husbands, and great was their grief when they saw their first husband return handsome and desirable. Only his ugly wife had been faithful, and mhm he made her exceedingly beautiful which increased the ire of the three faithless wives.

Smoo n was so pleased at the turn of events that he decided to get married himself. First he went to the country of the Carriers where he married Wat s, which is why the Kimsquit people regard the Carriers with friendly feelings to the present day. Next he journeyed to Bella Bella to marry akwait ,the daughter of a Bella Bella stalt m . Her father told this woman that she was to cry out when she was being taken to Kimsquit so that the stone man, Yuyul mh , could help her. She followed his instructions and Yuyul mh heard her and called out, "Our stalt m has taken a new wife." This cry was taken up and repeated by Nusqliuk, an alk , in a loud tone of

voice, to the intense gratification of akwait . She had brought to her husband a Bella Bella large number of dance objects as well as a whale. The Kimsquits looked askance at the latter present because an ancient belief there was that whale meat thrown into the water would drive away the salmon. So they beached the whale at Nusap nasta, slightly below Kimsquit, where they cut it up and smoked it as if it had been salmon, pan a. Smac n held a great feast, providing large quantities of food which he distributed to all comers.

744 When the first people had begun to increase in the land Smai lct considered that there might be danger of them quarrelling over the possession of land. Accordingly he sent down from above two brothers, Alquntam, and s yuyu t, to allot land to each group. The two landed near the head of the Dean River, whence Alquntam travelled down the valley and allotted so much land to each individual, with instructions that it was to remain his for ever and ever. To mark the limits of each area a stick was erected. When he had completed his task Alquntam returned upstream to his brother where the two made a fish-trap, sk ax, across the narrowing stream. This ancient fish trap differed slightly from the pattern now used. Many Carriers used to visit their establishment to buy salmon trout.

748 s yuyu t brought with him from above deer as food. These increased rapidly and formed a town at Ni tc kz, three miles below Kimsquit. But they had great difficulties with the heavy snowfall in that area, sometimes as much as ten feet of snow fell in a single night so that they were prevented from lighting their fires. They said, "Please Klaliak s, don't keep falling on us", but the snow continued to fall. Inthe Kimsquit language snow is qaix, while Klaliak s means, "The copper one", but the deer language is quite different. Finally the deer held a meeting and decided to leave Ni tc kz for a place further down the coast where there is less snowfall, which they did. They all swore never to return to Kimsquit, but recently a few have returned having forgotten their promise in the course of centuries.

730 Long ago, but after the first people had come to this earth, a woman lay down and slept on the ground when she was out gathering berries. When she awoke she found that she had been lying in bear excrement and in her annoyance exclaimed, "Damn that ------- excrement." Now the bear is stut and he heard what she had said and was angry. He assumed the form of a man and went to her, "What the --------- (profane expressions) ------- do you mean by sneering at my excrement, it is a superior brand of excrement, far superior to your own. Defecate, and I am certain that you will find my excrement better than yours." The woman did as she was bid while the bear-man watched but she had determined to outdo him, and managed to substitute goat grease for the excrement without his observing her. When he saw her faeces he admitted that he was outdone. The bear-man said, "Come home with me", and she agreed. He led her inside a mountain where she realised for the first time that he was a bear when she introduced her to his bear wife. He and his wife received her kindly and prepared what they said was spring salmon, but which was in reality skunk cabbage; she refused this, to her host's grief, and he inquired what she would like. Looking around she saw some koho salmon which, at her request, they toaste for her and she had a hearty meal. That night the woman and the bear-man slept together.

Meanwhile the woman's family was greatly alarmed at her long absence, and scoured the woods for her without avail. Her four brothers especially sought diligently, but at length even they gave up in despair concluding that she was dead. Next morning the woman awoke, thinking she had slept for a single night, not realising that what is a single night among stut people is a year among ordinary mortals. Her bear husband asked which of her brothers she would prefer to see, "The eldest", she replied. "No", responded the bear, he is a bad man who habitually sleeps with his wife when she is menstruating." "Then I should like to see my second brother", said she. "No", said the bear, "he spends all his time combing his wife's hair and making her appear beautiful, choose your youngest brother, he is the best of your family." She agreed, so the bear threw out his power and compelled the youngest brother to pass near his hiding-place.

The bear saw him and his dog when still at a distance, and warned the woman who threw a snow-ball down the hillside so that the dog ran after it. The dog came back to its master, and again a snow-ball was thrown, and again the dog returned without success. When this happened four times the man concluded that there was a bear near. He crawled up until he saw his sister, who was in the form of a bear at the time, and fixed an arrow on the string ready to shoot. Instantly she reassumed human form and greeted him. Both were amazed and delighted, he at finding his long-lost sister, and she at hearing that she had been absent for a year instead of a night as she had thought. She took him with her into the mountain to get her basket and pack but he was unable to see the town of the bears until she had rubbed her hands over his eyes, when it became plainly visible. Togetherxthey returned home and she recounted her wonderful adventures.

At this early period there was not the great distinction between men and animals that now exists; then each understood the language of the other. Bears are siut and men at that time men had mysterious powers, so it is probable that since that time it is men and not animals who have fallen away from their ancient status. It is true that men shot animals but that was because Smai lot had allotted them to men as food. The woman was a virgin until she copulated with the bear, who had chosen her on account of her purity to teach her, and through her mankind, the proper methods of hunting which were not properly understood even though men and bears could talk with each other. Her continence followed by a first intercourse with a bear gave her an insight into the mentality of bears. Following her mate's instructions she taught her youngest brother the proper methods of hunting, how to find them when strengthened by chastity, without which no hunter can have success; he alone of her brothers was worthy to learn this because he had never been with a woman. Among other things she taught him never to hunt bear with arrows feathered with owl feathers, because her

husband had told her that a bear shot with such an arrow would remain dead, whereas one shot with an arrow feathered with any other bird would xxxxxxxxxxxlifex be reborn. The sister and her youngest brother went hunting incessantly, and always returned with skins which they graciously gave to all. The other three brothers were jealous, but they had no success beenuse they were lazy and in addition copulated too much, a common fault in those distant days. At intervals the bear used to visit xxx his human xxxxx sweetheart, and after a year or more she went away with him and never more returned to human life.

736 Soon after the first people came to this earth Qwax went to the home of Koho, a slut by the name of S txalan , who lived in a fine large cave with a door to it. No one had ever been there before, so Qwax knocked politely and said, "Yao (hello), please let me in". S txalan answered him with the same words which was to be expected because his name means, "The repeater of the voice". Inside Qwax could see no one, but the house was well stocked with meat, while to his amazement he saw blankets being woven, and cedar bark being intertwined without visible human agency. He sat down. Presently some fire-wood rose and moved to the fire of its own accord, the fire lit itself, stones jumped into the fire, and a cook box moved to its appointed station near at hand. Water emptied itself into the cook box, and when the stones were hot the tongs, q nupets, picked up the stones and dropped them into the box. When the water was hot the smoked goat meat from the ceiling came down, cut itself up, and went into the box. Berries and goat grease placed themselves before him, and when all was ready a spoon came to him, the handle end politely towards Qwax's own hand. The meat when cooked dried itself and came to him. Qwax ate heartily but was much puzzled because he had never seen anything like it in his life. When he had finished his meal Qwax took away with him the box containing what was left, according to the usual custom.

When he reached home Qwax said to his four sisters, "I have been to a house where

there is a great abundance of everything, food, blankets, etc. but no people. Be ready for a journey and to-morrow we shall go and carry off the loot." They agreed. That night Qwax was so excited that he could hardly sleep, and at the first streak of dawn he roused his sisters and they set off in his canoe Teb nk, which moved without visible means of propulsion. Arrived at S tzalan 's house they found the same state of affairs as on the preceding day, all household occupations taking place but no visible agent. Qwax seized meat and grease, his sisters the goat hair blankets and cedar bark articles, and began to carry them out to Teb nk. When they had almost stripped the house Qwax suddenly felt the grasp of invisible hands and, in spite of his struggles, was stretched out on his back with legs apart. His sisters were at the canoe at that time, but one after another they were likewise seized and dragged into the house on their backs: invisible fingers held apart their pudenta, and these were thrust over Qwax's nose until he was almost suffocated. He cried out, "Please stop, I didn't know there was anyone here. I am almost killed." S tzalan replied, "Why did you try to steal my food? Yesterday I provided you willingly with a meal, and this is how you repay me. If you try any more of your malicious tricks I shall kill you." The four sisters had almost been pulled to pieces while their pudenta were being thrust over Qwax's nose, and they too cried out to their brother, "Why do you always lead us into trouble, here we are almost murdered, and it is all your fault." Meanwhile the loot was returning of its own accord to the house, and when it was in position S tzalan released his captives, who fled discomfited. His sisters upbraided Qwax, "Why don't you settle down at home, instead of this constant roaming around the country which only leads to getting us into trouble?" Qwax was unable to defend his actions, especially as he was bruised and sick from the rough treatment which he had received.

758 Not long after Qwax's disastrous adventure with S tzalan the Mukmukt, mountain grouse, stalt m gave a feast to which he invited all other stalt m s. Among the guests was Qwax who was very disappointed because the only food provided was kwals, the tender buds of evergreen trees, so he left early. Soon after Mukmukt went hunting and killed a large number of mountain goats, from which he obtained a large quantity of smoked meat and tasty grease. Again he sent an alk to invite all the stalt m s to a feast; when the message was delivered to Qwax he said, "No, I don't want to go, there will be nothing but kwals." The alk replied, "No, Mukmukt has a large supply of goat meat and grease". But Qwax did not believe him and refused to go. When the day of the feast arrived and all the people had gone Qwax began to gett worried, wondering whether he had made a mistake and was missing a real fesat. At length he sent a lad to see what was going on, and he returned with the news that a large supply of meat was about to be distributed. Qwax was greatly chagrined, but at once began to make plans to obtain a share of the delicacies. Without being seen he went to the back of the house where the feast was taking place, lay down, and cried out some words in a strange language. The startled guests fledprecipitously, and Qwax likewise hurried home. Here he lay down and told one of his sisters to blow over him and his blankets a cloud of ashes from the fire to give the appearance of having been in his house for a long time. Several of Mukmukt's guests said, "Let us ask Qwax about the strange words which we heard, he is a smart man and may be able to explain their significance". When they reached his house Qwax sat up and shook from himself the ashes, then asked what they wanted. They explained their mission, and Qwax asked what the voice had said, they repeated what they had heard, and Qwax glibly translated, "Oh, Oh, good gracious, that means that raiders are almost upon us, take your children and run away into the mountains." No one suspected his duplicity so they all fled away. When he was alone Qwax arose and went to Mukmukt's house where he ate and ate and ate, croaking happily the while. Two of the fugitives began to wonder whether Qwax had deceived them for his own aims, so they returned stealthily and saw Qwax gorging on the food. Without

disclosing their presence they stole away again, and informed their comrades. All came back and caught Qwax, who fled to his home shame-facedly.

762 A little later Qwax decided to obtain some halibut. Now the only person who understood how to catch halibut was an old man, Snaoyantc kz, the worm that comes out of a water-logged stick as it lies on the bottom of the ocean. Qwax went to Snaoyantc kz's house, which was in a land beneath the ocean, "I have come to pay my respects to you, stalt m ", said Qwax. "Please sit down", answered his host. Snaoyantc kz took his halibut line, opened a hole in the bottom of his house through which he dropped his line and presently hauled up a large halibut whichh he killed. Qwax watched with keen interest and delight. Snaoyantc kz built a fire, cooked the fish with hot stones, and gave a good meal to his guest who was very pleased, it was the first time anyone had ever seen a halibut cooked and Qwax was over-joyed at learning the method. When the meal was ended Qwax took away with him the food-box containing the remains of the feast, and promised to return it later. Arrived home he gave the food to his sisters without explaining either what it was or where he had obtained it.

Qwax had determined to get the better of Snaoyantc kz and next day he set out to accomplish this end. Taking the food-box he flew to a point under the ocean and across a river opposite Snaoyantc kz's house; at this time he had assumed the form of a merganser. Here he lit a large fire. Then, still in his merganser form, he flew across to Snaoyantc kz's house, "Good morning, stalt m ", said Qwax (Snaoyantc kz was not a stalt m but Qwax desired to flatter him) "I have brought you some good news, I have just met your father and told him where you are, he had lostm sight of you for a long time and is over-joyed at the thought of again seeing his son. He is waiting for you by that big fire which you can see across the river." Snaoyantc kz answered, "You must have made a mistake, I have no father, I just grow by myself."